

Diversity of South Sumatera Food Barn Meaning, Indonesia

Elly Rosana¹, Yulian Junaidi², and Feby Anjarosa³

¹ Faculty of Agriculture, Sriwijaya University, Indonesia.

Email: ellyrosana27@yahoo.com

² Faculty of Agriculture, Sriwijaya University, Indonesia.

Email: yulian.junaidi@gmail.com

³ Faculty of Agriculture, Sriwijaya University, Indonesia.

Email: Bla2326@yahoo.com

Abstract— The purpose of this study was to define various meaning of food barn and to reveal local wisdom of south sumatera farmers. This study was held in South OKU Regency, South Sumatera. Qualitative method with phenomenology and interactionism symbolic approachment were applied in this study. Purposively choosen informant were divided into key and proponent informant. Primary and secondary data were analysed into 3 stage; reduction, presentation and verification. The results showed that foodbarn were defined as 1) crop yield storage 2) storage when crop yield price were low 3) storage for reserved food especially when dry season 4) prevention site for disasters. Traditional farming tool and team work still exists in farming processes.

Keywords— *food barn; phenomenology; interactionism symbolic; local wisdom*

I. INTRODUCTION

In Indonesia, food barn is well-known for years, vast various culture in Indonesia lead into various meaning and name of food barn. Nevertheless, in all region food barn has same function; as a food storage for farmers and their family. Generally, food barn has different meaning for government and society. As government considered food barn with all aspect regarding to it including plantation, animal production and forestry which its yield were priceable [4].

Food barn is common in farmer villages, and it were handed hereditary to ensure the full fillment of families food. Food barn were built specifically adopting local culture construction and also characterized the farming culture in specific area. This represents initiation of food independency of villagers in order to fulfill their basic need; food. This is analogous as initiation of development should starts from community and grass root organization [5].

The presence of local food barn were expected to stimulate food availability therefore national food system would be strengthened. However, present food barn should not be as same as previous period since present complexity of life were also different than previously, but the main core of local culture wisdom must be act as main idea of food barn present meaning.

Diversity of south sumatera food barn meaning were interesting subject to explore, therefore this present study were aimed to define various meaning of food barn which also

to reveal farmer's local wisdom in South OKU regency, south sumatera, Indonesia,

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II. VARIOUS MEANING OF FOOD BARN FOR FARMER

Food barn meaning were not defined only by farmer but also to those who interact with the farmers in the process of food barn.

If phenomenology were concentrate in understanding of subjective experience over event than symbolism interaction were focused on interpretation of subjective meaning which occurs from human or environment interactions.

Symbolism interaction were interaction which generate specific meaning and later on become interpretation. Symbolic were originated from the word "symbol", a sign which has general agreement. How one thing become common perspective, one action define specific meaning which only understood to those performed it, and how supposed that action and perspectives influenced by and with subject.

Regarding to meaning of foodbarning process, there were 3 issues proposed by [1], there were ; 1) Importance of meaning to human behaviour, whereas one will be act to others based on addressed meaning from others to them, definition created by interaction between farmers and government and it is modified regarding contextually. 2) importance of self-concept farmers 3) definition were modified by those who interests thru interpretation processes.

Symbolic interaction approachment in this study will explore the understanding of food barn from informant whose interact with others or their surroundings.

These informants were closely related in term of food barn making process, especially for rice plantation. As food barn has significant role for farmers, therefore food barn was integrated part in rice plantation, here with definition of food barn revealed by informants:

A. Yield Crop Storage

This custom was passed by generations of farmers in order to preserve yield crop, since farmers does not have to brought their yield crop and could directly perform busines transaction in food barn it would lowering yield crop transportation cost.

B. Delayed-Crop

This custom was passed by generations of farmers in order to preserve yield by using food barn farmers could store their product as the price back to normal. However, there were farmers still perform yield crop transaction to fullfil their daily needs. All paragraphs must be indented. All paragraphs must be justified, i.e. both left-justified and right-justified.

C. Food Reservation During Dry Season

Farmers prefers rainy season than dry season since dry season duration were longer than rainy seasons. They could anticipate flooding using well-managed drainaged while dry seasons would stop whole agriculture process idle. These situation cause problems for farmers. Based on their experience, each family would save some parts of their yield crop and store in food barn, when they have to deal with dry season they would survive.

D. Disasters Anticipation

Farmers anticipate health problems especially skin problems if they store their yield crop in their house, and since this crop was easily burn, it would endanger the farmers houses. Therefore, food barn were needed to anticipate such problems.

II. SELF-CONCEPT OF FARMERS

Another important All title and author details must be in single-column format and must be centered. How subjects could see, feel and define their selves based on others descriptions.

[1] grouped self-concept into 2 assumptions:

- Developed individuals through others interactions
- Self-motivated individuals to behave

Self-concept of farmers who run their agriculture business and to farmers who own food barn in south OKU regency was different. These altered farmers behavior in term of farm management, and this was obtained from informants definitions.

A. Developed Individuals Through Others Interactions

This assumption states that oneself sense developed by others interactions. Subjects were not initially equiped with self-concept, they learn thru interactions. Social interactions is the key for social life, since there would be no social life without social interactions. There were 2 conditions in term of social interactions; 1)social contacts, which holds into 3 forms; between individuals, individuals to group vice versa and between groups. 2)communications, in term of one was define others behavior (talks, gesture) meaning and respond to given messages [3].

This present study describe farmers as social actors which interacts with other farmers and also with those who related in food barn processes. This processes were considered as social culture handed by generations from elderly and needed to preserves.

[2] states interactions was part of dynamic social-culture structure in community. Individuals were born into defined social context. Society as social relationship web created by human, those who involved in community were choosen by their active and voluntarily behaviour.

Interactions with outsider also define new self-concept for some informant. New understanding and knowledge of function and uses of food barn lead farmers to preserved existing food barn.

1) *Interaction between farmers:* It was initiated between parents and son whose also farmers. Farmers children's were assists their parents since they were young. They learned how to perform many stages of farm activities, including stored their yield crop in food barn. When harvest time started, farmers perform mutual aid as those who owns the field would provide lunch, "sakai" is local terminology for such activities. Sakai means that one occasions were performed together by farmers in a processes of farm plantation, these activities performed in all area of plantation.

2) *Interactions farmers and others:* Mead theory on particular others refers to significant individuals in community. People were look up to these particular others to obtain social acceptance and self-awareness. Generalized others refers to point of view of certain social or culture groups as a whole. This were addressed from community to people and therefore behavior of generalize others represents whole community behavior [2]. Generalized others provides general information on common roles, rules and attitude of community. How others would react to us and expected us to behave. In this study, this kind of interactions were occurred between farmers and food security office, located in South OKU regency. These interactions provide new understanding of food barn which could alters the way farmers look into food barn, the importance of food barn. On this present study particular others were food security office.

IV. LOCAL WISDOM ON FOODBARN

Conceptually, local wisdom was originated from community, and developed in all aspects of community awareness in order to provide civil society.

A. Traditional Custom on Land Clearing Process

Physical type, soil fertility and location must be put into consideration for one to determine land for agriculture. On site study, each household families must started to independently performed their own farm activities. It was started from land clearing, land processing, land maintaining, crop choosing and harvesting. These processes were learned by generations in families.

Local custom for land clearing was originated from elderly, starts from slashing, burning and clearing. Not all processes

were occurred, but generally those performed for horticulture and land rice field.

Farmer who wish to perform such actions would asking others farmers to help by making agreement in advance.

There were certain processes for paddy land and rice field in land clearing technique.

1) *Paddy land*: Initiated with burn-slashing, land drying then land-burning. This system was perform by generations from elderly. Generally, it was started on July until August for paddy land. They were using cleaver, sickle and hoe and initiated with traditional ceremony praying for best result of such acitivities. Traditional ceremony were called “pendekahan” or “libali”. This were meant to honoured the Creator and praying for best harvest. This ceremony requires bamboo, black rooster, black sugarcane, black sticky rice, mirror, sandalwood and haircomb. These are the rituals ;

- Bamboo were triangularly-composed
- Black sticky rice, black rooster, mirror, sandalwood and black sugarcane were put into the bamboo triangle and arranged
- Left all the material except for haircomb, sandalwood and mirror were put inside the same paddy seed sack.
- When all paddy seed used transfer the things into next paddy seed sack
- When all paddy seeds were used then those things were stored until next planting season.
- When harvest time started, farmers store their yield crop inside foodbarn and they also store the haircomb, sandalwood and mirror in the same foodbarn.

After *pendekahan*, they started with burn slashing and land burning. These systems were perform together with help by other farmers. Burn slashing and land burning were performed as;

- Determine a plot by clearing the bushes and grasses
- Felling present trees or trunk on the plot
- The gathered felling trees or trunk and dried them at least 2 week, this dried-wood will be used for burning land
- They provide 3-4 trench surrounding the plot before started to burn the land to prevent the fire spreading to other location
- They also asked permissions to the owners of other land especially to those directly next to the plot, when all owners agreed then the burn land is begin.

Land burning systems were performed thru community meeting. When land burning occurred all community members surround the area to prevent fire disaster and when all felling trunks and trees burnt they clear the location together and after few days the planting seeds begin.

2) *Rice field*: Rice field required water irigation and land management. To provide such water irigation and land management farmers were gathered to determines water stream into same lands. Firstly, farmers processed their land using hand tractor and plowed the land while also clearing the

land. Later on they search for nearest water source when they could not found nearest water source they would change it into rice field with rainfed system. Although rice field with rainfed system were susceptible when dry season.

The main different of paddy land and rice field not only on the way of land clearing but also on the crops itself. Rice from paddy land will swelling when it cooked while on rice from rice field they don't swelling. Farmers prefer rice from paddy land.

B. Farming tools

One of considered local wisdoms were farming tools. Traditional farming tools requires specific training and local understanding to use the tools properly. This local understanding will develop by generations and grew as local wisdom.

Use of farming tools and its variance were related to their farming scale and economic considerations. Some of traditional farming tools were isoran (wood rounded tool), kinciran, mortar, hoe, rice milling made from wood. Type of farming tools were choosed by farmers itself. For examples, farmer would choose hoe or traditional plowing tools rather than hand tractor eventhough hand tractor is faster but since the work was performed together than it would finished earlier.



Fig.1. Sickle and ani-ani



Fig.2. Isora



Fig.3. Lesung padi

CONCLUSION

Foodbarn were define as 1) yield crop storage 2)delayed-crop storage 3) food reservation during dry season 4) disaster anticipation.

Local wisdom values still exist in form of mutual aid and farming tools.

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